



## Early Journal Content on JSTOR, Free to Anyone in the World

This article is one of nearly 500,000 scholarly works digitized and made freely available to everyone in the world by JSTOR.

Known as the Early Journal Content, this set of works include research articles, news, letters, and other writings published in more than 200 of the oldest leading academic journals. The works date from the mid-seventeenth to the early twentieth centuries.

We encourage people to read and share the Early Journal Content openly and to tell others that this resource exists. People may post this content online or redistribute in any way for non-commercial purposes.

Read more about Early Journal Content at <http://about.jstor.org/participate-jstor/individuals/early-journal-content>.

JSTOR is a digital library of academic journals, books, and primary source objects. JSTOR helps people discover, use, and build upon a wide range of content through a powerful research and teaching platform, and preserves this content for future generations. JSTOR is part of ITHAKA, a not-for-profit organization that also includes Ithaka S+R and Portico. For more information about JSTOR, please contact [support@jstor.org](mailto:support@jstor.org).

ment he devotes an interesting and instructive but hardly conclusive lecture. The two final chapters make application of the social philosophy thus built up to modern problems.

The lectures are the result of much and deep thinking and are intended to be constructive. Whether they succeed or not will be a matter of opinion. In style the book is entirely readable. In philosophy it is thoroughly absolutistic.

---

*La Mutualité agricole et l'assurance contre l'incendie.* By LOUIS MAL-  
NOURY. Chaumont Typographie et Lithographie, R. Cavanioi,  
1910. 8vo, pp. 317.

The author rightfully considers mutual insurance within the agricultural class as one phase of a larger general movement toward co-operation on the part of this class. The manufacturing, commercial, and laboring classes have by combinations within their respective ranks practically forced such a movement upon the farmers as the only means of retaining a reasonable amount of independence and a reasonable start of the world's annual output of material goods. In other words, the farmers are forced either to co-operate or to submit to being themselves "farmed" by the other classes to such an extent as to leave them relatively both impotent and indigent.

In the matter of protection against losses by fire, or uncontrollable disasters of any kind, those are not wanting who are willing to protect them, but the price demanded is often exorbitant. In France, as the author, after preliminary chapters on the principles and history of insurance, informs us, the stock companies had toward the close of the last century fallen into the habit of demanding enormous profits. The dividends of these companies between the years 1879 and 1885 amounted to over 76,000,000 francs. For the year 1901, the last for which figures are given, the receipts of these companies amounted to 122,000,000 francs, of which 116,000,000 were from premiums paid by the insured. Of this amount 58,000,000 francs were paid back to the insured for losses. The balance went to expenses and dividends, which latter amounted to 24,500,000 francs.

A few large mutual companies and a goodly number of smaller ones in certain localities came into existence in the last half of the nineteenth century. But it was not until 1900 when a suitable general law for the organization of "fire agricultural mutuals" was passed, that these companies became of general importance. Since that time such organizations have been formed in rapidly increasing numbers. By June, 1908, there were 1,442 companies of this sort. A number of larger companies (*sociétés*) have also been formed for the purpose of reinsuring these local companies. Besides a saving of about one-third in insurance premiums—a rather small amount as compared with what most of our farmers' mutuals in this country show—the author also finds in these organizations moral and social advantages. The plan of organization and

operation is discussed in detail. One chapter gives a brief summary of co-operation in insurance and other enterprises among the farmers in other countries.

---

*History of Fall River, Massachusetts.* Compiled for the Cotton Centennial by HENRY M. FENNER under the direction of the Historical Committee of the Merchants' Association. Fall River Merchants' Association, 1911. 8vo, pp. 106.

This little volume is the result of an attempt, by the Merchants' Association of Fall River, to present a concise history of the largest cotton-manufacturing center in the United States, upon the occasion of its Cotton Centennial Carnival of June 19-24, 1911.

In attempting to carry out this ambitious design, which has been little more than outlined, the historical committee was confronted with the task of preparing and publishing the book in the brief space of scarcely two months. The work has of necessity been made brief and is little more than a statement of facts in roughly chronological order. But such is unavoidable in any attempt to compress within one hundred pages a history of Fall River's development from its settlement down to 1911. The cotton industry has been traced from the application for the charter of the Globe Cotton Mill in 1811 to the incorporation of the Charlton and Pilgrim Mills in 1910—from no production to the present output of more than a thousand million yards in a year—a large task for a small volume. But the committee hopes that this work may prompt the undertaking of a more comprehensive history of Fall River.

---

*What Is Socialism?* By JAMES BOYLE. New York: The Shakespeare Press, 1912. 8vo, pp. 347. \$1.50.

In the attempt to define socialism there is presented in this volume a very brief survey of the various elements and institutions which have been identified with a long-standing and world-wide movement. This brief sketch is followed by a description of the many ramifications of the socialist movement in the principal countries of Christendom. The primary purpose of the author is not to give a history of socialism but to make an appraisal of it. The author's estimate of the movement is gathered into one single chapter at the end of the book. The conclusion here reached with regard to socialism is that "it could never be established" and "it could never be administered" because, "judging the future by the past and giving due consideration to natural law and to human nature, it is safe to say that there never will be a socialist state." The interposition of the implacability of a natural law and the incorrigibility or the immutability of human nature has ever been a refuge of the critics of socialism—even, as at present, in the face of a growing insistence upon social rather than individual ethics and responsibility.